THE ORATION

OF MARCUS TULLIUS CICERO

FOR

A. LICINUS ARCHIAS.

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1. Si quid ingenii est in me judices, quod quam
If aught of talent is in me O judges, which how

exiguum sit sentio; aut si qua exercitatio
slight it may be I feel; or if any practice

dicendi, in quâ non infitior me esse
of speaking, in which I do not deny (that) I am

mediocriter versatum; aut si aliqua ratio hujusce
moderately experienced; or if any science of this same

rei profecta ab studiis optimarum artium ac
thing, started from the study of the best [liberal] arts and

disciplinâ, a quâ ego confiteor nullum
from instruction [training], from which I confess no

tempus meæ ætatïs abhoruisse, hic
time [part] of my life to have [has] been averse, this

A. Licinus debet vel in primis repetere a
A. Licinus ought even in [among] the first to demand from

me fructum omnium earum rerum
me the fruit [benefit] of all these things [pursuits]

prope suo jure. Nam quoad longissimè mea
nearly by his own right. For even to the farthest my

mens potest respicere spatium præteriti temporis,
mind can look back (over) the space of past time,

et recordari ultimam memoriam pueritiæ, repetens
and recall the most remote recollection of boyhood. retracing

inde usque, video hunc exstitisse
thence till (now). I see this (man) to have [has] stood forth

mihi principem, et ad suscipiendam, et ad
to me as chief [leader], both in undertaking, and in

ingrediendam rationem horum studiorum.
marching upon [prosecuting] the science of these studies.

Quod si hæc vox conformata hortatu
But if this voice (of mine) formed by the encouragement

que præceptis hujus, fuit aliquando saluti
and precepts of this (man), was at any time (for) a safety

nonnullis, debemus profectò quantum est situm in
to some, we ought certainly as much (as) is placed in

nobis fere et opem et salutem huic ipsi,
us to bring both aid and safety to this (man) himself,

a quo accepimus id, quo possemus
from whom we have received this, by which we might (be able)

opitulari et servare alios. Ac ne quis a
to aid and to save others. And lest any one from

nobis forte miretur hoc ita dici,
[among] us by chance might wonder (that) this so to be [is] said,

quod sit in hoc quædam alia facultas
because there is in this (Archias) a certain other faculty

ingenii que ne hæc ratio aut disciplina dicendi,
of genius and not this science or discipline of speaking,

ne nos quidem fuimus unquam penitùs dediti huic
not we even [indeed] have always entirely been devoted to this

uni studio. Etenim omnes artes, quæ pertinent
one pursuit. For all the arts, which may relate

ad humanitatem habent quoddam commune vinculum,
to culture have some common bond,

et continentur quasi quâdam cognatione inter
and are held together as if by some relationship among

se.
themselves.

2. Sed ne videatur esse mirum cui
But that it may not appear to be wonderful to any one

vestrum, me in legitimâ questione, et in
of you, (that) I in a legal question, and in

publico judicio, cum res agatur apud
a public court, when the thing [the action] is tried before

prætorem Romani populi lectissimum virum,
a prætor of the Roman people, a most esteemed man,

et apud severissimos judices, tanto conventu
and before most strict judges, (and) in such an assembly

ac frequentiâ hominum uti hoc genere dicendi,
and throng of men, should use this kind of speaking,

quod abhorreat non modò a consuetudine
which is at variance not only with the custom

judiciorum verum etiam a forensi sermone:
of courts but also with forensic [legal] speech

quæso a vobis, ut detis mihi,
[pleading]: I request of you, that you may grant me,

in hac causâ, hanc veniam, accommodatam huic
in this case, this indulgence, suitable to this

reo, quemadmodum spero non molestam
defendant, (and) just as I hope not disagreeable

vobis, ut patiamini mẽ dicentem pro summo
to you, that you may allow me pleading for a very great

poëtâ atque eruditissimo homine, hoc concursu
poet and for a most learned man, in this gathering

literatissimorum hominum, hac vestrâ humanitate,
of most cultivated men, before this your culture

denique, hoc prætore exercente
[this culture of yours], in fine, this prætor presiding at

judicium, loqui paulò liberiùs de studiis
the trial, to speak a little more freely of the studies

humanitatis ac literarum, et in personâ
of culture and of letters, and upon a character

ejusmodi, quæ, propter otium ac studium,
of such kind, that, on account (his) retirement and study,

est minimè tractata in judiciis que periculis,
is very little practiced in public trials and (their) risks,

uti propè quodam novo et inusitato genere
to use nearly a certain new and unaccustomed manner

dicendi. Quod si sentiam tribui que
of speaking. Which if I feel to be [is] granted and

concedi mihi a vobis, profectò perficiam, ut
allowed (to) me by you, assuredly I will effect, that

putetis, hunc A. Licinium non modo non
you may think, (that) this A. Licinium must not only not

segregandum a numero civium cum sit
(to) be debarred from the number of citizens since he is

civis, verùm etiam, si esset non, fuis-
a citizen, but (that) even, if he were not, (he) ought to

se adsciscendum.
have [should] been admitted.

3. Nam ut Archias primum excessit ex pueris,
For as Archias first grew out of boyhood,

atque ab iis artibus, quibus puerilis ætas
and from these branches, by which youthful age

solet informari ad humanitatem contulit se ad
is wont to be trained to culture, he devoted himself to

studium scribendi; primùm Antiochiæ (nam
the study of writing: at first at Antioch (for

natus est ibi nobili loco) quondam
he was born there in a noble rank [family]) formerly

celebri et copiosâ urbe, atque affluenti,
a celebrated and opulent city, and abounding,

eruditissimis hominibus, que liberalissimis studiis,
in most learned men, and most liberal studies,

contigit celeriter antecellere omnibus
it happened (that he) speedily to excel [excelled] all

gloriâ ingenii. Pòst in ceteris
in the renown of (his) talents. Afterwards in other

partibus Asiæ que cunctæ Græciæ, ejus adventus
parts of Asia and of all Greece, his arrivals

celebrabantur sic, ut exspectatio hominis
were celebrated so, that the anticipation of the man

superaret famam ingenii, ipsius adventus
was exceeding the fame of (his) talents, his arrival

que admiratio exspectationem. Italia erat
and the admiration (surpassed) the anticipation. Italy was

tunc plena Græcarum artium ac disciplinarum,
then full of Greek arts and culture,

que hæc studia colebantur et tum in Latio
and these studies were cultiveted both then in Latium

vehementiùs, quam nunc in iisdem oppidis, et
more ardently, than now in the same towns, and

hìc Romæ propter tranquillitatem rei publicæ
here at Rome on account of the tranquillity of the republic

non negligebantur. Itaque et Tarentini
they were not neglected. Therefore both the Tarentinians

et Regini et Neapolitani donarunt hunc
and the Rhegians and the Neapolitans presented him

civitate que ceteris præmiis; et omnes
with (their) citizenship and with other gifts; and all

qui poterant judicare aliquid de ingeniis
(men) who could judge any thing concerning talents

existimarunt dignum cognitione atque hospitio.
thought (him) worthy (of their) acquaintance and hospitality.

Cum esset jam notus hac tantâ celebritate
When he was already known by this so great publicity

famæ absentibus, venit Romam, Mario
of his reputation to those absent, he came to Rome, Marius

consule, et Catulo. Nactus est, primùm, eos
being consul, and Catulus. He found, at first, these

consules, quorum alter posset adhibere
consuls, of whom the one was able to provide (him)

maximas res ad scribendum, alter cum
the greatest subjects for writing, the other not only

res gestas, tum etiam studium atque aures.
affairs performed but also even study and ears

Statim Luculli, cum Archias esset
[attention]. Immediately the Luculli, though Archias was

etiam tum prætextatus, receperunt eum suam
even then a young man. received him into their

domum. Sed hoc non solum ingenii (sing.) ac
house But this not only was proof of (his) talents and

literarum (pl.), verùm etiam naturæ atque
of (his) learning but also of (his) nature [disposition] and

virtutis, ut domus, quæ fuerit prima
of (his) virtue. that the house, which had been the first

hujus adolescentiæ, eadem esset familiarissima
of his youth, the same was most familiar

senectuti. Erat illis temporibus jucundus
to (his) old age. He was at those times agreeable

Q. Metello illi Numidico, et ejus filio Pio.
to Q. Metellus, that Numidicus, and to his son Pius.

Audiebatur a M. Æmilio; vivebat cum
He was listened to by M. Æmilius; he was living with

Q. Catulo, et patre et filio; colebatur
Q. Catulus, both father and son; he was cultivated [sought]

a L. Crasso. Cum teneret divinctam
by L. Crassus. When he was holding attached

consuetudine Lucullos vero, et Drusum, et
by intercourse the Luculli indeed, also Drusus, and

Octavios, et Catonem, et totam domum
the Octavii, and Cato, and the whole family

Hortensiorum, afficiebatur summo honore;
of the Hortensii, he was treated with the greatest honor;

quod non solum colebant eum, qui
for not only were they cultivating him, who

studebant percipere atque audire aliquid, verùm
were desirous to learn and to hear something, but

etiam, si qui forte simulabant.
even, if any one by chance was feigning (this).

4. Interim, satis longo intervallo, cum
Meanwhile, (after) a sufficiently long interval, when

esset profectus cum L. Lucullo in Siciliam, et cum
he had gone with L. Lucullus into Sicily, and when

decederet ex eâ provinciâ cum eodem Lucullo,
he departed from this province with the same Lucullus,

venit Heracleam. Quæ cum esset civitas
he came to Heraclea. Which since it was a city

æquissimo jure ac fœdere voluit se
in the most favorable rights and alliance he desired (that he) himself

adscribi in eam civitatem; que cum ipse
to [should] be enrolled in this city; and not only he

putarctur dignus per se, tum auctoritate
was thought worthy through himself, but also by the authority

et gratiâ Luculli impetravit id ab Heracliensibus.
and favor of Lucullus, he obtained this from the Heracleans.

Civitas est data lege Silvani et Carbonis.
The citizenship was granted by the law of Silvanus and of Carbo.

"Si qui fuissent adscripti fœderatis civitatibus;
"If any had been enrolled among the confederated cities;

si tum cum lex ferebatur, habuissent
if at that time when the law was passed, they had

domicilium in Italiâ; et si sexaginta diebus essent
a residence in Italy; and if in sixty days they had

professi apud prætorem." Cum hic haberet jam
declared before the prætor." As he was having already

domicilum multos annos, professus est apud
a residence many years, he made declaration before

Q. Metellum, prætorem, suum familiarissimum. Si
Q. Metellus, the prætor, his most intimate friend. If

dicimus nihil aliud nisi de civitate ac
we say nothing else except concerning (his) citizenship and

lege, dico nihil ampliùs; causa dicta est. Enim
the law, I say nothing more; the cause is pleaded. For

quid horum Grati potest infirmari?
which of these (points), O Gratius can be invalidated? you will

ne negabis esse adscriptum tum Heracleæ?
not deny (that) he was enrolled then at Heraclea?

Adest vir summâ auctoritate, et
There is present a man of the highest authority, and

religione et fide, L. Lucullus, qui dicit se
devoutness and integrity, L. Lucullus, who says (that) he

non opinari, sed scire, non
does not think, but (that) he knows, (that) he did not

audivise, sed vidisse non interfuisse,
hear, but saw, (that) he was not present (merely),

sed egisse. Heraclienses legati adsunt, nobilissimi
but acted. Heraclean delegates are present, most honorable

homines; venerunt causâ hujus judicii, cum
men; they have come on account of this trial, with

mandatis et cum publico testimonio; qui dicunt
instructions and with public testimony; who say (that)

hunc adscriptum Heracliensem. Hic tu desideras
he (was) enrolled a Heraclean. Here you desire

publicas tabulas Heracliensium, quas omnes scimus
the public registers of the Heracleans, which we all know

interisse Italico bello, tabulario incenso.
(to) have perished in the Italian war, the registry having been burned.

Est ridiculum, dicere nihil ad ea quæ
It is ridiculous, to say nothing for these (proofs) which

habemus; quærere quæ possumus non habere;
we have; (but) to ask for (those) which we can not have;

et tacere de memoriâ hominum,
and to be silent concerning the recollection [testimony] of men.

flagitare memoriam literarum; et cum
(and) to insist on the testimony of records; and when

habeas religionem amplissimi viri,
you may have the devoutness of a most honorable man, (and)

jusjurandum que fidem integerrimi municipii,
the oath and faith of a most incorruptable municipality,

repudiare ea, quæ possunt nullo modo
to reject these (things), which can in no manner

depravari desiderare tabulas, quas idem dicis
be falsified (and) to require registers, which even you say

solere corrumpi. At habuit non
are accustomed to be tampered with. But he had not

domicilium in Italiâ: is qui tot annis ante
a domicile in Italy: he who so many years before

civitatem datam, collocavit sedem omnium suarum
citizenship was granted, had placed the seat of all his

rerum ac fortunarum Romæ? At non
effects and of all his fortunes at Rome? But he did not

est professus. Immo vero iis tabulis professus
declare. Yea verily in these registers did he declare

quæ solæ ex illâ professione, que
(his intention) which alone from that declaration, and

collegio prætorum obtinent autoritatem publicarum
college of prætors obtains the authority of public

tabularum.
registers.

5. Nam cum tabulæ Appii dicerentur asservatæ
For as the registers of Appius were said (to) have been kept

negligentius, levitas Gabinii quamdiu fuit
rather carelessly, the trifling of Gabinus as long as he was

incolumis, calamitas post damnationem,
safe, the misfortune after (his) condemnation,

resignasset omnem fidem tabularum; Metellus,
had taken away all the faith of (his) registers; Metellus,

homo sanctissimus que modestissimus omnium,
a man the most pure and most scrupulous of all (men),

fuit tanta diligentia, ut venerit ad L. Lentulum
was of so great carefulness, that he came to L. Lentulus

prætorem, et ad judices, et dixerit, se esse
the prætor, and to the judges, and said (that), he was

commotum liturâ unius nominis. Igitur his
disturbed by the erasure of one name. Therefore in these

tabulis videtis nullam lituram in nomen
registers you see no erasure upon the name

A. Licinii. Quæ cum sint ita, quid
of A. Licinius. Which [These] (things) since they are so, what

est quod dubitetis de ejus civitate,
is there that you may doubt concerning his citizenship,

præsertim cum fuerit adscriptus quoque in
especially as he has been enrolled also in

aliis civitatibus? Etenim cum homines in
other cities? For when the men in

Græciâ impertiebantur civitatem
Greece [Magna Græcia] were bestowing the citizenship

multis mediocribus, et præditis aut
on many ordinary men, and endowed either

nullâ arte aut aliquâ humili,
with no profession or some lowly one,

gratuitò, credo Reginos aut Locrenses, aut
gratuitously, I believe, (that) the Rhegians or the Locrians, or

Neapolitanos, aut Tarentinos noluisse
the Neapolitans, or Tarentines would be unwilling (that)

id huic prædito summâ gloriâ
this (should be granted) to him endowed with the greatest renown

ingenii, quod solebant largiri scenicis
of talent, which they were accustomed to grant to theatrical

artificibus. Quid? cum ceteri, non modo post
artists. What? when others, not only after

civitatem datam, sed etiam post Papiam
citizenship had been granted, but also after the Papian

legem, irrepserint aliquo modo in tabulas eorum
law, had crept by some means into the registers of these

municiporum; hic rejicietur, qui ne utitur
municipalities; will he be rejected, who does not avail (himself)

quidem illis in quibus est scriptus, quòd
indeed of those in which he has been enrolled, because

semper voluit se esse Heracliensem.
he always wished himself to be (considered) a Heraclean.

Requiris nostros census scilicet. Est enim
You demand our censuses, forsooth. It is then

obscurum, proximis censoribus hunc fuisse
unknown (that), under the last censors he was

cum clarissimo imperatore L. Lucullo apud
with the most illustrious commander L. Lucullus with

exercitum; superioribus fuisse cum eodem
the army; in the preceding (census) he was with the same,

quæstore in Asiâ; primis Julio et Crasso
a quæstor in Asia; (that) in the first (census) Julius and Crassus

nullam partem populi esse censam.
(being censors), no part of the people was listed.

Sed quoniam census non confirmat jus
But since the census does not confirm the right

civitatis, ac tantummodò indicat eum, qui sit
of citizenship, and only indicates him, who may be

census se jam tum gessisse ita, pro
listed. (that) he already then had conducted (himself) so, as

cive; iis temporibus, quibus tu criminaris
a citizen; at the same times, in which you charge (that)

ne quidem ipsius judicio eum versatum esse
not even in his own opinion did he exercise

juri Romanorum civium, et sæpe fecit
the right of Roman citizens, he both often made

testamentum nostris legibus, et adiit
a will (according) to our laws, and he entered on

hereditates Romanorum civium, et delatus est
inheritances of [from] Roman citizens, and he was reported

ad ærarium in beneficiis, a L. Lucullo
to the public treasury among the beneficiaries, by L. Lucullus

proconsule.
the proconsul.

6. Quære argumenta, si potes quæ.
Seek (for other) proofs, if you can (find) any.

Enim hic nunquam revincetur neque suo
For this (Archias) never will be refuted either by his own

judicio, neque amicorum.
opinion, or (that of his) friends.

Quæres a nobis, Grati, cur tantopere
You ask of us, O Gratius, why we are so greatly

delectemur hoc homine. Quia suppeditat nobis
charmed with this man. Because he supplies us

ubi et animus reficiatur ex hoc
(with that) whereby both the mind may be refreshed after this

forensi strepitu et aures defessæ convicio
forensic [public] noise [din] and the ears fatigued with wrangling

conquiescant. An tu existimas, aut
may find repose. Or do you suppose, either (that it)

posse nobis suppetere, quod dicamus
would be possible for us to have at hand, what we might utter

quotidie, in tantâ verietate rerum, nisi
daily, in such a variety of things [actions], unless

excolamus nostros animos doctrinâ, aut
we cultivated our minds by study, or (that)

animos posse ferre tantam contentionem, nisi
(our) minds could bear such great efforts, unless

relaxemus eos eâdem doctrinâ? Ego vero
we relaxed them by the same study? I indeed

fateor, me esse deditum his studiis;
confess (that), I am given to these pursuits;

pudeat ceteros si qui ita abdiderunt
let it shame others, if they have so buried

se literis, ut possint neque affere
themselves in letters, that they can neither bring

nihil ex his ad communem
nothing [anything] from these (studies), for the common

fructum, neque profere in adspectum
advantage, nor to produce (anything) to view

que lucem. Autem quid me pudeat, judices
and to light. But why may I be ashamed, O judges

qui tot annos vivo ita, ut unquam
who so many years live [have lived] so, that ever [never]

aut meum otium abstraxerit me, aut voluptas
either my leisure may have drawn me away, or pleasure

avocarit aut denique somnus
may have called (me) aside or in fine sleep

retardarit tempore aut commodo
may have kept (me) back from the emergency or the advantage

nullius? Quare quis tandem reprehendat
of any one? Wherefore who, pray, may reproach

me, aut quis jure succenseat mihi (dat.) si
me, or who by right may be offended at me, if

quantum temporum conceditur ceteris, ad
as much time as is conceded to others, for

obeundas suas res, quantum ad celebrandos
transacting their affairs, as much for celebrating

festos dies ludorum, quantum ad alias voluptates,
festival days of games, as much for others pleasures,

et ad requiem ipsam animi et
and for the rest itself of the mind and

corporis; quantum alii tribuunt tempestivis
of the body; as much as others devote to protracted

conviviis, quantum denique aleæ, quantum
banquets, as much in fine as to dice, as much as

pilæ: tantum egomet sumpsero
to ball playing; so much (time) I for my part shall have taken

mihi ad recolenda hæc studia? Atque hoc
to myself for renewing these studies? And this

ideo magis est concedendum mihi, quòd ex
so much the more is to [must] be allowed to me, because from

his studiis quoque hæc facultas et oratio
these studies also this ability and oratory

crescit, quæ, quantacumque est in me,
increases, which, in whatever degree it exists in me,

nunquam defuit periculis amicorum. Quæ
never was wanting to the dangers of (my) friends. Which

si videtur levior cui certe quidem
if it may seem somewhat trifling to any one, certainly indeed

sentio, ex quo fonte hauriam, illa quæ
I know, from what sources I (may) draw, those (subjects) which

sunt summa. Nam, nisi suasissem mihi ab
are the most important. For, unless I had persuaded myself from

adolescentiâ, præceptis multorum, quo multis
youth, by the precepts of many (masters), and by much

literis esse nihil in vita, magnopere
literary study (that) there is nothing in life, very greatly

expetendum, nisi laudem atque honestatem,
to be sought after, except praise and honesty,

autem in persequendâ ea, omnes cruciatus
moreover in following [attaining] these, (that) all the tortures

corporis, omnia pericula mortis atque exsilii,
of the body, all the dangers of death and of exile,

esse ducenda parvi; numquam objecissem
are to be held as of small (account); never had I exposed

me pro vestrâ salute in tot ac tantas
myself for your safety to so many and so great

dimicationes, atque in hos quotidianos impetus
contests, and to these daily attacks

profligatorum hominum. Sed omnes libri sunt
of profligate men. But all books are

pleni, voces sapientium plenæ, vetustas
full, the voices [sayings] of the wise are full, antiquity

plena exemplorum; omnia quæ jacerent in
(is) full of examples; all which might have lain in

tenebris, nisi lumen literarum accederet.
darkness, unless the light of letters had drawn near.

Quàm multas imagines fortissimorum
How many images [ideals] of the bravest

virorum expressas, non solum ad intuendum
men delineated, not only for contemplating

verum ctiam ad imitandum, et Græci et
but also for imitating, have both the Greek and

Latini scriptores reliquerunt nobis; quas ego,
Latin writers left us; which I,

semper proponens mihi in administrandâ
always placing before me in conducting

re publica, conformabam meam mentem et
public matters, am moulding my mind and

animum ipsâ cogitatione excellentium hominum.
soul by this contemplation of preeminent men.

7. Quispiam quæret; quid? fuerunt illi ipsi
Should any one inquire; what? were those same

summi viri, quorum virtutes proditæ sunt
illustrious men, whose virtues have been handed down

literis, eruditi istane doctrinâ, quam tu effers
in books, instructed in that very learning, which you extol

laudibus. Est difficile confirmare hoc de omnibus;
with praises. It is difficult to affirm this concerning all;

sed tamen est certum, quid respondeam. Ego
but yet this is certain, which I may answer. I

fateor multos homines fuisse excellenti animo
confess (that) many men have been of preeminent minds

ac virtute, et sine doctrina, propè
and virtue, and without learning, (as if) nearly

divino habitu naturæ ipsius, extitisse
by the divine disposition of nature itself, (they) have become

per se ipsos et moderatos et graves.
through their own selves both discreet and important (men).

Adjungo etiam illud sæpius naturam, sine
I add also this (that) more often nature, without

doctrinâ voluisse ad laudem atque virtutem, quàm
learning has availed for fame and virtue, than

doctrinam sine naturâ. Atque ego contendo
learning without nature. And I contend

idem, cum quædam ratio, que conformatio
at the same (time), when a certain system, and training

doctrinæ accesserit ad eximiam atque illustrem
of learning shall have been added to an exceptional and brilliant

naturam, tum illud nescio quid præclarum ac
nature, (that) then that I know not what glorious and

singulare solere existere; ex hoc numero
extraordinary is accustomed to take place: of this number

esse hunc divinum hominem Africanum, quem nostri
was this god like man Africanus, whom our

patres viderunt; ex hoc C. Lælium
fathers saw; of this (number was) C. Lælius (and)

L. Furium, moderatissimos et continentissimos
L. Furius, most discreet and most temperate

homines; ex hoc fortissimum virum, M. Catonem,
men; of this (that) most vigorous man, M. Cato,

illum senem, et doctissimus illis
that old man [the elder], and the most learned in those

temporibus, qui profectò si nihil adjuvarentur
times, who indeed if they had not been aided

literis ad percipiendam que colendam virtutem,
by letters for [in] understanding and cultivating virtue,

numquam contulissent se ad studium earum.
would never have applied themselves to the study of them.

Quod si hic tantus fructus non ostenderetur,
Even if this so great advantage should not be shown,

et si delectatio sola peteretur ex his studiis, tamen,
and if delight only is sought from these studies, however,

ut opinor, judicaretis hanc adversionem
as I think, you should judge (that) this employment

animi humanissimam ac liberalissimam. Nam
of the mind (is) most humane and liberal. For

ceteræ sunt neque omnium temporum,
other (occupations) are (suited) neither (for) all times,

neque ætatum, neque locorum; hæc studia
nor (for all) ages, nor (for all) places; these studies

alunt adolescentiam, oblectant senectutem, ornant
foster youth, delight old age, adorn

secundas res, adversis præbent perfugium ac
prosperity, in adversity they offer refuge and

solatium, delectant domi, non impediunt
comfort, they delight (us) at home, they do not hinder (us)

foris, pernoctant cum nobis, peregrinantur,
outside[abroad], they pass the night with us, they travel abroad,

rusticantur.
they go to the country (with us).

8. Quod si ipsi possemus neque attingere
Although if we ourselves could neither attain to

hæc, neque gustare nostro sensu, tamen
these, nor taste (them) with our senses, however

deberemus mirari ea, etiam cum videremus
we ought to admire them, even when we see (them)

in aliis. Quis nostrûm fuit tam agresti ac
in others. Who of us was (of) so rude and

duro animo, ut nuper morte Roscii
insensible a mind, that [as] lately at the death of Roscius

non commoveretur? Qui, mortuus esset
he was not [not to have been] moved? Who, has died

cum senex, tamen propter excellentem
when an old man, yet on account of (his) preeminent

artem ac venustatem, videbatur omninò
art and grace, was appearing altogether (as if he)

debuisse non mori. Ergo ille tantum
ought not to die. Therefore (when) he only

motu corporis conciliarat sibi, a
by the movement of (his) body had gained for himself, from

nobis omnibus, amorem, nos negligemus
us all, (our) love, should we neglect

incredibiles motus animorum, que celeritatem
the incredible movements of the mind, and activity

ingeniorum (pl.)? Quoties, judices, vidi ego hunc
of genius? How often, O judges, have I seen this

Archiam, (enim utar vestrâ benignitate, quoniam
Archias, (for I will use your kindness, since

tam diligenter attenditis me, in hoc novo
you are so attentively listening to me, in this novel

genere dicendi), quoties vidi ego hunc, cum
kind of pleading), how often have I seen him, when

scripsisset nullam literam, dicere ex tempore
he had written not a letter, (to) recite extempore

magnum numerum optimorum versuum, de
a great number of the mort excellent verses, concerning

iis ipsis rebus, quæ tum agerentur!
the very same affairs, which were then being transacted!

quoties revocatum dicere eandem rem,
as often as he was recalled to repeat the same thing, (he did it),

commutatis verbis atque sententiis! Quæ
with changed words and sentences! Those things

vero scripsisset accuratè que cogitate,
indeed which he had written accurately and with reflection,

vidi ea sic probari, ut perveniret ad
I have seen them (to be) so approved, that he had attained to

laudem veterum scriptorum. Ego non diligam
the praise of the ancient writters. Shall I not love

hunc? non admirer? non putem
this (man)? not admire (him)? may I not think (that)

defendendum omni ratione? Atque, sic
to [I must] defend (him) in every manner? Moreover, we have so

accepimus a summis que eruditissimis
learned from most eminent and most learned

hominibus studia et doctrina ceterarum rerum
men, (that) the studies and science of other things

constare et præceptis et arte, poëtam
consist both in precepts and art, (that) the poet

valere naturâ ipsâ, et excitari viribus
prevailed by nature itself, and (that) he was excited by the power

mentis, et inflari quasi
of (his) mind, and (that) he was breathed into [inspired] as if

quodam divino spiritu. Quare suo jure ille
by some divine spirit. Wherefore by his own right does this

noster Ennius appellat poëtas sanctos, quod
our Ennius call poets holy, because

videantur esse commendati nobis quasi aliquo dono
they seem to be recommended to us as if by some gift

atque munere deorum. Igitur, judices, hoc nomen
and present of the Gods. Let then, O judges, this name

poëtæ sit sanctum apud vos, homines humanissimos,
of poet be sacred with you, men most cultured,

quod nulla barbaria unquam violavit. Saxa
which (name) no barbarous (nation) ever has violated. Rocks

et solitudines respondent voci; immanes bestiæ
and deserts reply to (his) voice; savage beasts

sæpe flectuntur atque consistunt cantu; nos,
are often turned aside and halted by (his) song; we,

instituti optimis rebus, non moveamur voce
instructed to the best things, may not we be moved by the voice

poëtarum? Colophonii dicunt Homerum esse suum
of the poets? The Colophonians say (that) Homer was their

civem, Chii vindicant suum, Salaminii
citizen, the Chians claim (him as) their own, the Salaminians

repetunt, Smyrnæi verò confirmant esse
demand (him), the Smyrnians indeed assert (that) he was

suum, itaque etiam dedicaverunt delubrum
theirs, (and) therefore also they have dedicated a shrine

ejus in oppido; permulti alii præterea
of his in (their) town; a great many others besides

pugnant atque contendunt inter se.
fight and strive among themselves.

9. Ergo illi expetunt alienum, quia fuit
Therefore they claim a stranger, because he was

poëta, etiam post mortem; nos repudiabimus
a poet, even after (his) death; shall we reject

hunc vivum, qui est noster, et voluntate
this (Archias) alive, who is ours, both by (his) free will

et legibus? præsertim cum olim Archias
and by the laws? especially when heretofore Archias

contulerit omne studium atque omne ingenium,
contributed all (his) zeal and all (his) talents,

ad celebrandam gloriam que laudem Romani
to celebrating the glory and praise of the Roman

populi? Nam et adolescens attigit Cimbricas
people? For also (when) a young man he touched on the Cimbrican

res, et fuit jucundus illi C. Mario ipsi, qui
affairs and was pleasing that C. Marius himself, who

videbatur durior ad hæc studia. Neque enim
seemed somewhat harsh towards such studies. For indeed

est quisquam tam aversus a Musis qui non
is there any one so averse to the Muses who would not

facile patiatur eternum præconium suorum
readily suffer (that) the eternal panegyric of his

laborum mandari versibus. Aiunt
labors to [should] be committed to verse. They say (that)

Themistoclem, illum summum virum Athenis, dixisse,
Themistocles, that greatest of men in Athens, had said,

cum quæreretur ex eo, quod acroama, aut cujus
when it was inquired of him, what player, or whose

vocem, libentissimè audiret; "ejus a quo
voice, he would most willingly hear; "his by whom

sua virtus optimè prædicaretur." Itaque
his virtue [exploits] might be best proclaimed." Therefore

ille Marius, item eximiè dilexit L. Plotium, cujus
that Marius, also greatly loved L. Plotius, by whose

ingenio putabat ea, quæ gesserat,
talents he thought (that) those, (things) which he had performed,

posse celebrari. Vero totum Mithridaticum bellum,
could be celebrated. But all the Mithridatic war,

magnum atque difficile, et versatum in multâ
great and difficult, and carried on in much

varietate terrâ que mari, expressum est ab hoc;
variation by land and by sea, has been related by this

qui libri illustrant non modo L. Lucullum,
(Archias); which books illumine not only L. Lucullus,

fortissimum et clarissimum virum, verum etiam
(that) most bold and distinguished man, but also

nomen Romani populi. Enim Romanus populus,
the name of the Roman people. For the Roman people,

Lucullo imperante, aperuit Pontum vallatum quondam
Lucullus commanding, opened up Pontus fortified hitherto,

et regiis opibus, et naturâ ipsâ
both by the royal resources, and by the nature itself [the very nature]

regionis; exercitus Romani populi, eodem
of the country; the army of the Roman people, the same (Lucullus)

duce, non maximâ manu fudit innumerabiles
being general, with no very large force routed countless

copias Armeniorum; est laus Romani populi,
forces of Armenians; it is the praise of the Roman people, (that)

amicissimam urbem Cyzicenorum, consilio
the most friendly city of the Cyziceni, by the strategy

ejusdem esse ereptam atque servatam ex
of this same (Lucullus) was delivered and preserved from

omni regio impetu, ac ore ac faucibus
every royal attack, and from the mouth and jaws

totius belli; semper feretur et prædicabitur
of the whole war; it will always be related and celebrated

nostra, L. Lucullo dimicante, cum
(that) ours, — L. Lucullus fighting (as our general), when

classis hostium depressa, ducibus interfectis,
the fleet of the enemy was sunk. the commanders having been slain,

et illa incredibilis navalis pugna apud Tenedus;
also that incredible naval battle at Tenedos; (that)

nostra sunt tropæa, nostra monumenta, nostri
ours are the trophies, ours the monuments, ours

triumphi. Quare quorum ingeniis hæc
the triumphs. Therefore by whose talents these things

efferuntur, ab eis fama Romani populi
are reported, by them is the glory of the Roman people

celebratur. Noster Ennius fuit carus superiori
celebrated. Our own Ennius was dear to the elder

Africano; itaque etiam is putatur esse
Africanus; therefore also he is supposed to have been

constitutus e marmore in sepulchro Scipionum. At
placed of [in] marble on the sepulchre of the Scipios. But

ejus laudibus certè non solùm ipsi, qui
by his praises certainly not only those, who

laudantur, sed etiam nomen Romani populi
are praised, but also the name of the Roman people

ornatur. Cato, proavus hujus tollitur
is honored. Cato, the great grandfather of this (Cato), is extolled

in cœlum (sing.); magnus honos adjungitur rebus
to the skies; great honor is attached to the affairs

Romani populi. Denique, omnes illi Maximi,
of the Roman people. Finally, all the Maximi,

Marcelli, Fulvii, decorantur, non sine
the Marcelli, (and) the Fulvii, are honored, not without

communi laude nostrûm omnium.
the common praise of us all.

10. Ergo nostri majores receperunt illum,
Therefore our ancestors received him [Ennius],

qui fecerat hæc, hominem Rudinum, in civitatem;
who had done this, a man (of) Rudiæ. into citizenship;

nos ejiciemus hunc Heracliensem de nostrâ
shall we reject this Heraclean [Archias] from our

civitate, expetitum multis civitatibus, autem in
citizenship, sought by many cities, but in

hac constitutum legibus?
this (city) created (a citizen) by the laws?

Nam si quis putat minorem fructum gloriæ
For if any one thinks that a smaller harvest of glory

percipi ex Græcis versibus, quàm ex
is to be obtained from Greek verses, than from

Latinis, vehementer errat; propterea quod Græca
Latin verses, he exceedingly errs; because (that) Greek

leguntur in fere omnibus gentibus,
(works) are read among almost all nations,

Latina continentur suis finibus, exiguis
Latin (works) are confined to their own limits, small (enough)

sane. Quare si eæ res, quas gessimus
asuredly. Wherefore if these things, which we have performed

definiuntur regionibus orbis terræ
are bounded (only) by the regions of the circle of the earth [of the world],

debemus cupere, quò tela nostrarum
we ought to desire (that), whither the weapons of our

manuum pervenerint, eodem gloriam
hands may have reached, (that into) the same (place) (our) glory

que famam penetrare; quòd cum hæc
and renown to (should) penetrate; because not only these

sunt ampla populis ipsis, de quorum
(things) are glorious to the peoples themselves, concerning whose

rebus scribitur, tum certè, hoc est maximum
affairs it is written, but also certainly, this is the greatest

incitamentum, et periculorum et laborum iis,
incentive, both of [to] dangers and of [to] labors for those,

qui dimicant de vitâ, causâ gloriæ. Quam multos
who fight for life, for the sake of glory. How many

scriptores suarum rerum ille magnus Alexander
writers of his exploits the great Alexander

dicitur habuisse cum se! Atque is tamen, cum
is said to have had with him! And he moreover, when

adstitisset ad tumulum Achillis in Sigeo, inquit,
he stood at the grave of Achilles on Sigeum, said,

"O fortunate adulescens, qui inveneris Homerum
"O fortunate young man, who may have found a Homer

præconem tuæ virtutis." Et vere: nam nisi illa
the herald of thy fame," And truly: for if that

Ilias extitisset, idem tumulus, qui contexerat
Iliad had (not) existed, the same grave, which covered

ejus corpus, obruisset etiam nomen. Quid?
his body, would have buried also (his) name. What?

nonne hic noster Magnus, qui, cum
did not this our own great one [Pompey], who, when

adæquavit fortunam virtute donavit
he equalled (his) fortune with (his) powers, present

Theophanem Mitylenæum, scriptorem suarum rerum
Theophanes the Mitylenæan, the historian of his deeds

civitate, in concione militum? et illi
with the citizenship in an assembly of the soldiers? and those

nostri fortes viri, sed rustici ac milites commoti
our brave men, but rustics and soldiers moved

quâdam dulcedine gloriæ, approbaverunt illud
by a certain charm of glory, approved that

magno clamore, quasi participes ejusdem laudis?
by a great shout, as if participants of the same praise?

Itaque credo si Archias non esset Romanus
Therefore I suppose if Archias had not been a Roman

civis legibus, ut potuisset non perficere
citizen by the laws, that he could not accomplish (that)

donaretur civitate ab aliquo imperatore!
he should be presented with the citizenship by some commander!

Cum Sulla donaret Hispanos et Gallos,
When Sylla granted the Spaniards and the Gauls (the citizenship),

credo repudiasset hunc petentem! quem
I suppose he would have refused him petitioning! whom [Sylla]

nos vidimus in concione, cum malus poëta de
we have seen in a public assembly, when a bad poet from

populo subjecisset ei libellum, quòd
(among) the people had presented him a petition, because

fecisset epigramma, in eum, tantummodo alternis
he had made an epigram, upon him, only in alternate

longiusculis versibus, statim jubere
somewhat longer verses, (that he) immediatly ordered

præmium tribui ei, ex iis rebus, quas
a present to be assigned to him, from these things, which he

tunc vendebat, sub ea conditione, ne
then was selling, under this condition, (that) he should not

scriberet quid postea. Qui duxerit
write any thing afterwards. (Would not he) who had thought

sedulitatem mali poëtæ, tamen dignam aliquo
the industry of a bad poet, yet worthy (of) some

præmio, expetisset ingenium et virtutem et
reward, have sought out the talents and ability and

copiam in scribendo hujus? Quid? neque
copiousness in writing of this (one)? What? could he neither

impetravisset a suo familiarissimo
have obtained (the citizenship) from his most intimate (friend)

Q. Metello Pio, qui donavit multos civitate,
Q. Metellus Pius, who had granted many the citizenship,

neque per se neque per Lucullos? qui
neither through himself nor through the Luculli? who

præsertim usque eò cuperet scribi
[Metellus] especially so greatly desired (that it) to [should] be

de suis rebus, ut etiam dederet suas
written concerning his affairs, that he even gave his

aures poëtis natis Cordubæ, sonantibus
ears [attention] to poets born at Cordova, (though) uttering

quiddam pingue atque peregrinum.
something clumsy and outlandish.

11. Neque enim est hoc dissimulandum, (quod
Nor indeed is this to be dissembled, (which

potest non obscurari); sed ferendum præ
can not be concealed); but is to [must] be brought before

nobis; omnes trahimur studio laudis, et
us; (that) we all are drawn on by a desire of praise, and

quisque optimus ducitur maximè gloriâ.
each best [foremost] (one) is led chiefly by glory.

Illi philosophi ipsi, etiam illis libellis, quos
Those philosophers themselves, even in those pamphlets, which

scribunt de contemnendâ gloriâ, inscribunt
they write concerning despising glory, will inscribe

suum nomen; in eo ipso, in quo despiciunt
their names; in this (case) itself, in which they despise

prædicationem que nobilitatem volunt prædic-
commendation and renown they wish to be commend-

ari de se, ac se nominari.
ed concerning themselves, and (that) themselves to [should] be named.

Quidem Decimus Brutus, ille summus vir et
Indeed Decimus Brutus, that great man and

imperator, exornavit aditus suorum templorum ac
commander, adorned the approaches of his temples and

monumentorum carminibus Attii sui amicissimi.
monuments with the verses of Attius his most intimate friend.

Jam verò, ille Fulvius, qui bellavit cum Ætolis,
(And) even also, that Fulvius, who fought with the Ætolians,

Ennio comite, non dubitavit consecrare
Ennius being (his) companion, did not hesitate to consecrate

manubias Martis Musis. Quare imperatores,
the spoils of Mars to the Muses. Wherefore (when) generals,

in quâ urbe propè armati, coluerunt nomen
in any city almost armed, [in arms], revered the name

poëtarum, et delubra Musarum, in eâ togati
of poets, and the shrines of the Muses, in this (city) civil

judices debent non abhorrere a honore Musarum
judges ought not to be averse to the honor of the Muses

et a salute poëtarum.
and to the safety of poets.

Atque, ut faciatis id libentius, jam
And, that you may do this the more willingly, I will now

judices, indicabo me vobis, et confitebor vobis
O judges, declare myself to you, and, I will confess to you

quodam de meo amore gloriæ, fortasse nimis
something concerning my love of glory, perhaps too

acri, verum tamen honesto. Nam hic attigit
eager, but yet honorable. For this (Archias) touched on

atque inchoavit versibus res, quas nos
and has begun in (his) verses the deeds, which we

gessimus in nostro consulatu, simul cum vobis,
have performed in our consulship, together with you,

pro salute hujusce imperii, et pro vitâ civium,
for the safety of this very empire, and for the life of the citizens,

que pro universâ re publica; quibus auditis,
and for the entire republic; which (verses) having been heard,

quòd visa est mihi magna et jucunda res,
because it appeared to me a great and agreeable subject,

adænavi hunc ad perficiendum. Enim virtus
I equipped him for completing (it). For virtue

desiderat nullam aliam mercedem laborum que
desires no other reward of labor and

periculorum, præter hanc laudis et gloriæ; quâ
dangers, except that of praise and renown, which

quidem judices detractâ, quid est,
indeed O judges having been taken away, what is there, (for)

quod in hoc tam exiguo, et tam brevi curriculo vitæ,
which in this so small, and so short a course of life,

exerceamus nos in tantis laboribus? Certe si
we should exert ourselves in such labors? Certainly if

animus præsentiret nihil in posterum, et si
the mind was forecasting nothing as respects the future, and if

regionibus, quibus spatium vitæ est circumscriptum,
in the limits, in which the space of life is circumscribed,

terminaret omnes suas cogitationes iisdem,
it should bound all its thoughts by the same, it would

nec frangeret se tantis laboribus, neque
not break itself (down) by so great labors, neither

angeretur tot curis que vigiliis, neque
would it be tormented with so many cares and watchings, nor

toties dimicaret de vitâ ipsâ. Nunc quædam
so often would it contend for life itself. Now a certain

virtus insidet in quoque optimo, quæ
virtue resides in every best [prominent] (man), which

concitat animum noctes et dies stimulis gloriæ,
arouses the mind night and day by the stimulus of glory,

atque admonet, commemorationem nostri
and reminds (it), (that) the remembrance of our

nominis esse non dimittendam cum
name is not to be sent away [lost] with

tempore vitæ, sed adæquandam cum omni
the time of life, but is to be made equal with all

posteritate.
posterity.

12. An vero omnes videamur esse tam parvi
Do we then indeed all appear to be of such little

animi, qui versamur in re publica,
mind, [so narrow minded,] who are occupied in the republic, [in

atque in his periculis que laboribus
public matters,] and in these dangers and labors

vitæ, ut cum usque ad extremum spatium
of life, that when even to the extreme [final] space

duxerimus nullum tranquillum atque
[period] (of life) we have drawn no tranquil and

otiosum spiritum, arbitremur omnia moritura
peaceful breath, (that) we should think all things are to perish

simul cum nobis? An, cum multi summi
together with us? And whether, when many great

homines studiosè reliquerunt statuas et imagines
men have carefully left behind statues and images

simulacra non animorum, sed corporum, debemus
representations, not of the mind, but of the body, ought

non multò malle relinquere effigiem
not we much more to prefer to leave behind (us) the effigy

nostrarum virtutum ac consiliorum expressam
of our virtues and of (our) deliberations expressed

et politam summis ingeniis? Ego vero arbitrabar,
and elaborated by the greatest geniuses? I indeed thought,

omnia, quæ gerebam, jam tum in
(that) all, which I was performing, already then in

gerendo, me spargere ac disseminare in
performing, I was scattering and disseminating for

sempiternam memoriam orbis terræ.
the eternal recollection of the circle of the earth [of the world].

Sive hæc vero abfutura est a
Whether this (remembrance) indeed will be absent from

meo sensu post mortem, sive, ut
my perception after death, or, as

sapientissimi homines putaverunt, pertinebit
the most wise men have thought, it will appertain

ad aliquam partem mei, nunc certe
to some portion of myself, now truly

quidem delector quâdam cogitatione que
indeed I am pleased with some such thought and

spe.
hope.

Quare, judices, conservate hominem eo
Wherefore, O judges, preserve a man (of) this [such]

pudore, quem videtis comprobari tum dignitate
modesty, whom you see approved not only by the dignity

amicorum, tum etiam vetustate;
[high rank] of friends, but also even by (their) continuance;

autem ingenio tanto quantum convenit existimare
moreover of talent so great as it is fitting to believe

id, quod videatis esse expetitum
(that) it, which [as] you may see, to have [has] been sought

ingeniis summorum hominum; causa vero
by the talents of the greatest men; the cause indeed (is)

ejusmodi, quæ comprobetur beneficio legis,
of this kind, which may be established by the benefit of the law,

auctoritate municipii, testimonio Luculli,
by the authority of the municipality, by the testimony of Lucullus,

tabulis Metelli. Quæ cum
(and) by the registers of Metellus. Which (things) since

sint ita, petimus a vobis, judices, si
they may [are] be so, we entreat of you, O judges, if

debet esse qua commendatio non modo
there should be any recommendation not only

humana, verum etiam divina in tantis negotiis,
human, but even divine in such great affairs,

ut accipiatis eum sic in vestram fidem,
that you would receive him so in your faith, [protection,]

ut videatur esse levatus vestrâ humanitate, potius
that he may seem to be relieved by your kindnsss, rather

quàm violatus acerbitate, qui semper
than injured by (your) severity, (he) who has always

ornavit vos, qui vestros imperatores,
adorned you, who (has celebrated) your commanders,

qui res gestas
who has (commemorated) the affairs performed [the exploits]

Romani populi, qui etiam profitetur se esse
of the Roman people, who also promised (that) he is

daturum æternum testimonium laudum, his nostris
to give an eternal testimoney of praises, to these our

recentibus, que vestris domesticis periculis, que qui
recent, and your domestic dangers, and who

est eo numero, qui semper sunt habiti
is in this number, (of poets), who have always been held

atque dicti sancti apud omnes. Quæ
and called holy among all (nations). Which (things)

de causâ dixi pro meâ
in regard (to) the cause [case] I have related according to my

consuetudine, judices, breviter que simpliciter,
custom, O judges, briefly and simply, (and)

confido ea probata esse omnibus.
I trust (that) these (things) have been approved by all (of you).

Quæ remota a meâ que judiciali consuetudine,
Which removed from my own and the judicial practice,

locutus sum et de ingenio hominis, et
I have spoken both concerning the talents of the man, and

communiter de ipsius studio, ea,
in general respecting his studies, these (things),

judices, spero esse accepta in bonam partem;
O judges, I hope (to) have been received in good part;

certe scio ab eo, qui exercet
I certainly know (they) (will be) by him, who presides

judicium.
at the trial.